THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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CREATION.

The subject of this article is not a speculative theory on the origin of the planet we inhabit, neither shall we try to prove how many years or thousands of years were occupied in its creation; but the order and philosophy thereof in part will afford us matter for consideration.

There exists a beautiful order of affinity in the whole range of creation, with nice collecting links between every kingdom of the same: in fact, so closely are they sometimes blended that it requires discrimination to say to which of the kingdoms certain specimens of created things belong. Thus we find the zoophyte blending in its organization both the vegetable and animal characteristics, while through all there exists a regular gradation from the clod of earth to man, the reasonable and speech-gifted child of Divinity.

Geology informs us, by indisputable facts, that the earth was gradually prepared for its present possessor—man; revelation informs us that it is hastening on to a more exalted sphere in the creative order.

We have endeavoured in a previous article (*"Eternity of Matter"*) to show that "create" means to organize out of existing material. This definition will therefore be applied in what follows.

There is no definite information to point out the precise time in the cycles of eternity when "the morning stars sang together, and all the sons of God shouted for joy," as "the foundations of the earth were laid;" but the vastness of design and execution, the beauty and symmetry displayed, and the infinite architectural resources developed in the construction of the earth we inhabit, give us exalted ideas of that creative Intelligence by which it was organized, and lead us irresistibly to the conclusion that such a work was not destined to perish ignominiously under the destructive influence of a developed evil, but amid the galaxy of infinite worlds shine forth in its order, imbued with the eternal principles of its Author and Founder.

We can gain many useful lessons by even a casual investigation of those changes which have produced many of the organizations now existing. Thus the fact that the vast coal-beds which lie black and silent beneath the surface of the earth were once dense masses of umbrageous foliage, plants, grasses, and vegetation of a hundred kinds, amidst which crawled reptiles huge and uncouth, and myriads of insects buzzed and fluttered, fills us with wonder and admiration at the wise and beneficial workings of those eternal laws of nature, which, acting with productive power under the control of God, produce things beautiful and good.

Often does the miner bring from the dark dens of his arduous toil, forms and patterns of vegetable and animal life, and wonder why they are there, ignorant of

the creative process by which the coal he hews and disembowels from the earth was formed.

But in nothing is the process of creation better exemplified than in man's own organization. He comes into the world, tiny, weak, and helpless: he draws nourishment from many sources, and his body increases in volume, strength, and power. The vegetable and animal kingdoms are laid under contribution for his support, and parts of each assimilate with his system and combine in its formation, till he stands erect in noblenes of port, with his physical and intellectual powers amazingly developed. When we say, then, that *man* is "created from the dust of the earth," let us not forget the process by which that creation was accomplished. The bread he eats drew its particles from the earth, the air, and water, as the wheat or corn grew up from the seed scattered over the soil to the full-bodied ear. The vegetables were formed by the same process, the animal food grew in like manner, and every particle of his physical conformation is gathered from the earth he treads on and the elements which surround him. Creation with man, then, is not a formation out of nothing, but an actual organization out of existing material. Every other living organization which we gaze upon had its origin and growth in the same manner, and under the same eternal and immutable laws of nature.

By tracing the various conformations which mark the earth's progression, we obtain strong analogical evidence to confirm our faith in those revelations which point out the brilliant future yet awaiting the earth and those of its inhabitants who are faithful to the laws of Jehovah. From the time when it was (to use the language of P. P. Pratt,) "a world without landscape, without vegetation, without animal life, without man or animated beings," till it became the scene of paradisaic light and beauty, glowing with growing life and loveliness, what a change!

Stretching back into the far past, whose history is written in the petrifactions and fossil remains of pre-Adamite ages, we find that the primary formations were characterized by a gorgeous floral creation. The "Royal Planter" sows the primal seeds, and vegetation clothes the infant world. Without it, living creeping forms could not have found a home congenial to their natures. Seeding and shedding—anon a rank and dense mass of herbage and foliage is seen, whose carboniferous properties were destined at a future day to bless mankind and aid their progressive development. Next in order, the earth teems with reptile life; huge, living, moving things appear upon the scene. Then mighty mammals, suckling their young, walking with mountain form over the uncultivated wilds of nature; each kind transferred from another sphere, each kind being reproductive of itself, gathering the elements of organizations like their own from surrounding conformations, each in advance of the other in true progessive order. First, living vegetation; next, living creeping animals; then, living walking suckling animals. Progression marked every age of this planet's existence—eternal progression which has stamped in indelible characters its future destiny.

At last, man appeared upon the scene, in the image of his Father and his God; and to him was committed the lordship of the mighty fabric, with all its beauty and splendour, to govern and control it, and prepare for its enjoyment everlastingly, under the direction of the great Creator and Architect. Formed of the earth, as far as our outward organizations extend, the ties which bind us to it are strong and heart-woven; and they who would strive to sever those ties strive against that which is part of the being of man.

How strong, then, the reasons to receive with hopeful faith the voice of revelation as it points to further progression in the creative order, when this earth, purged, purified, and celestialized, shall become a home for exalted and immortal man! Many changes have been brought about by various causes since our first parents walked amid the sweets of Eden. Some of these causes produced almost instantaneous results; others have worked slower, but equally sure. Earthquakes, upheaving and rock-rending, have with mighty force sundered the flinty bed and rent the solid earth. Volcanoes, belching forth molten fire, have aided in altering the face of nature as the destroying lava buried cities, villages, and hamlets beneath the burning river, leaving the streets and edifices of a Herculaneum or a Pompeii with their surrounding

environs hidden beneath a solid mass of vitrified matter.

The deluge undoubtedly effected many changes as the pent-up waters rushed from their ancient bounds, and the clouds poured down their angry torrents, while the gradual alteration of the landmarks which point out the ocean's former boundaries are certain tokens that mutability is acting upon this spheroid.

The mighty action of hidden powers at the mandate of the Eternal, to effect some decreed purpose, is guarantee sufficient that at his word vast alterations can sweep across the face of creation to bring about long-promised and earnestly-hoped-for changes. "And God said, Let the waters be gathered together into one place, and it was so," writes the sacred historian; while now the oceans, seas, gulfs, lakes, and rivers record how great the change. "The name of one was Peleg; for in his days *the earth was divided*:" a vast revolution of nature to be but casually mentioned.

The fearful chasms of the American continent, produced at the crucifixion of Christ, by the earthquakes which rent huge mountains, swallowed up great cities, elevated valleys, and altered the face of the land (See Book of Mormon, pages 450-1),—the basaltic columns which show the ancient union of Ireland and Scotland, the upheavings and sinkings produced by the Lisbon earthquake, with a host of other circumstances, are confirming testimonies of the power of that Being who works unseen by mere mortal eye.

These phenomena of nature, as they are called by the learned of the world, were but the workings of nature's laws, with which man's limited knowledge is unacquainted. But all these changes, and all the changes creation ever witnessed or ever will witness, are but the subjects of the Almighty's power and authority which control man and all things that exist, and ever work for "the good of those who love him and keep his commandments."

Therefore, in the evening of time, God called and ordained men to the holy Priesthood, and clothed them with the message of salvation, that, co-operating with those who are working beyond the vail, they might labour here for the redemption and exaltation of man, and prepare him for that change soon to take place, when the authority which reigns in the heavens will exercise its creative power, and place this earth in a higher order of the planetary spheres, fitted for the reception of God and his throne, that our Father and Author might take up his abode with his children for evermore.

"And I saw a new heaven and a new earth," says John the Apostle, who, moved upon by the Intelligence of eternity, could step beyond the narrow limits of man's bounded understanding and conceptions. Gazing on the illimitable future, the holy Prophets perceived this planet exalted and celestialized, after having filled the measure of its creation in this probation.

By water it was once purified from the pollutions of that sinful race whose wickedness in the days of Noah filled the Almighty with anger.

By fire, a still more potent purifier, will it be cleansed from the corruptions under which it now groans—sad products of increased iniquities which defile the earth and fill every pure intelligence with just indignation. When thus purified, it will be indeed "a new earth," the blessed abode of happy immortals, who, learned in the laws of eternal life, will, under the government of their God and King, continue the endless work of creation, and add to the countless worlds which stud the boundless expanse of space.

S.

PROGRESSION.

BY ELDER JOSEPH STANFORD.

The path which leads to eternal progress and the realization of immortality and celestial life we can become acquainted with only by the actual administrations of the Priesthood of the Great I Am. We can tread that road under that holy, intelligent, governing influence, with feelings of deep satisfaction and intense joy; for as we desire to rid ourselves of the imperfections peculiar

to human nature, and banish the ignorance which enshroud the mind and hold in dark obscurity the truths pertaining to godliness and all facts associated with the interest and glory of man in the progressive states through which he has to pass, we find it a ready help—an assistant of no ordinary character, but one eternal in duration and saving in its effects.

As we pass along in the flesh, manfully grappling with hostile and soul-destroying influences, contending with adverse storms, sudden outbreaks of dreadful persecution, and successfully combatting with the ills of this life, and labour to dispel the night-cloud of darkness, so do we advance in the attainment of those gifts which are beyond the power of men or devils to wrest from our grasp. Our humility, obedience, and perseverance in welldoing will put them beyond the reach of such agencies, when they will shed an ever-increasing halo of power and glory around our own heads.

It is absurd in the extreme for man to think that, without the Priesthood of God, he can become perfect; but such are the apparent conclusions of modern religionists.

They propose to "regenerate society," "usher in the reign of righteousness," and "flood the earth with the knowledge of God," and yet deny the necessity and utility of the existence of inspired servants of God, Prophets, and Apostles.

Now, we are ready to admit that man does in himself possess great power of mind: he has the faculty to invent, make improvements, and perform much for his own benefit and good. The word "*progress*" is stamped on all his doings. Nations and kingdoms have risen from a state of barbarism, and attained to a high degree of civilization. This fact is indisputable. Man, in his deep profound ignorance, feeling conscious that he had in himself certain faculties and powers which could be wrought upon to his advantage, we discover one generation after another becoming more enlightened. Discovery after discovery and improvement upon improvement have been made in all the arts and sciences of life, all tending to the growth of the human mind in intelligence, demonstrating the fact that man is a progressive being.

Yet, withal, there is a stopping-point in the career of man, in kingdoms, and empires; and that commences when the Almighty offers them his assistance—his Priesthood and Gospel, and they reject it.

The antediluvians were destroyed for rejecting Noah. Through rejecting the Son of God, the Jewish nation became extinct; their cities, with all their splendid buildings and improvements—the work of ages, were laid in ruins, and themselves scattered to the ends of the earth.

For giving themselves over to apostacy and the working of all kinds of abominations, did the great nation of Nephites on the continent of America incur the displeasure of Almighty God. His judgments laid low their habitations, afflictions and contentions and wars wasted their numbers, and the remnant left have wandered in ignorance as outcasts, heathens, and savages.

How striking the contrast! Enoch and his followers were constant and true in keeping all the commandments of God. Enoch led them on and on from one degree of perfection to another. They confided in him, obeyed his counsels and teachings, gathered the elements of purity and life around them, subdued the Devil by becoming proof against all his temptations, gained the victory, and soared above mortality, taking their city, with all its architectural buildings, manufactories, &c., with them, and are awaiting the time when they shall return to earth, when they shall be seen as the "New Jerusalem coming down from God out of heaven." Here is an example of what can be achieved by man, when under the tuition and guidance of an inspired Priesthood. His reverence for and obedience to that authority work out for him a high destiny. But when a generation proclaim their independency of that authority, they throw themselves into the retrograde path, and, despite their own efforts to the contrary, destruction, with the loss of all that is great and good and happifying to them, is inevitable!

A similar hope inspires the hearts of the Latter-day Saints to that which animated the bosoms of the followers of Enoch. For this faith have they suffered persecution and borne up under oppression's galling yoke, and succumbed to all the outrages that mobbers, robbers, spoilers, and assassins could inflict. Yet they do not feel discouraged. Nothing has transpired, nor ever will, to deter them from accomplishing that work which it is

their destiny to perform. Under Divine government, they will direct their efforts to build up the Latter-day Zion. Review the past, and *mark their progress!* and who can fathom their *future?*

Their numbers and strength increasing, their confidence in and obedience to their leaders unlimited and unanimous, their love for truth and right more fervent, their union and affection towards each other solid and sure, and their humility before the Lord, in the practical observance of his revealed will, are unmistakeably the very elements of a lasting, successful, triumphant progress unto the literal fulfilment of the following revelation:—

"Righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years." (Pearl of Great Price, page 7.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 105.)

[September, 1843.]

Friday, 8th. I was at home all day, my wife being sick.

Stephen Markham started for Dixon with the court papers in relation to the writ of Habeas Corpus, and as a witness.

I directed William Clayton to go to Augusta, Iowa, to get a deed signed by Mr. Moffit for the steamer *Maid of Iowa*.

Muster day of the first cohort.

The Twelve held a meeting in Boylston Hall, Boston. Present—Elders H. C. Kimball, O. Pratt, George A. Smith, Wilford Woodruff, and J. E. Page.

Saturday, 9th. My wife a little more comfortable. William Clayton went to Augusta, got the deed signed by Mr. Moffit and his wife, and returned in the evening.

General training of the Nauvoo Legion.

The Quorum of the Twelve met the Church in Boston, at Boylston Hall, in Conference. Sixteen Branches were represented, containing 878 members. A great deal of valuable instruction was given by the Twelve, and the Hall, a very large one, was crowded. A number were baptized during Conference, which lasted three days. The minutes of Conference I here insert:—

"CONFERENCE

Held at Boylston Hall, Boston, September 9, 1843.

Present of the Quorum of the Twelve—Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, John E. Page, Wilford Woodruff, and George A. Smith.

Reported by Wilford Woodruff.

Conference opened with prayer by Elder George A. Smith.

After the various branches in the New England States were represented, Elder P. P. Pratt made a few remarks, of which the following is a synopsis:—

'Some Elders tell us that they have taught the gathering according to the Scriptures. But it is not sufficient to teach the principle from the Scriptures *alone;* for if there was no other guide, the people would be left in doubt as to whether they should gather to Jerusalem, Africa, America, or elsewhere. It is right to teach the gathering according to the Scriptures, although some predictions of the Prophets are obscure; but we are not left to them alone. We know and all the Saints ought to know that God has appointed a place and time of gathering, and has raised up a Prophet to bring it about, of which we are witnesses.

Our message is that we are witnesses of the fulfilment of the predictions of the Prophets.

We have not to lay down a long round-about of arguments and calculations. The specific time and place are pointed out, the stakes are driven, the foundations of the city and Temple are laid, and a people already gathered. We therefore know where to go; and to reject the revelations of God, which have pointed out these things to us, only brings condemnation. If this is not the case, then our faith is vain, and our works and hopes are vain also.

We worship a God who can inspire his servants to tell the people what to do. We have already got the opinions of men enough concerning the coming of Jesus Christ; but we need the voice of a Prophet in such a case, and we have it. I am willing to risk my all upon it; and if the Elders understand the principle of gathering, and teach it correctly, the people will have the correct spirit of the gathering.

It is time we came out and declared boldly and definitely what God has for the people. We want more than opinions—we want your works. He has said he would send a Prophet to prepare the way. And let me ask these profound sectarians, why he has not done it? If the angels found a God in heaven able to give instructions, shield them from sword and famine, &c., why have we not found him? Let the teachers bear the message they are entrusted with; and if they wish them for Scripture, tell them that they were in fulfilment of prophecy; but let them have the whole message.'

Elder E. P. Maginn said he for one had taught the gathering according to the Scriptures; but he considered all modern revelations Scripture as well as those given anciently.

Elder Brigham Young addressed the meeting on the subject of our faith. 'We hear the Elders represent the feeling of the brethren concerning the gathering. This is right. The Spirit of the Lord Jesus Christ is a gathering spirit. Its tendency is to gather the virtuous and good, the honest and meek of the earth, and, in fine, the Saints of God. The time has come when the Lord is determined to fulfil his purposes. The people are apt to say that, if they had lived in the days of Jesus Christ, they would have received his work. But judge ye if the the people are better now than then. They are not. When the full set time was come, the Lord came in the flesh to do his work, whether the people were prepared or not; and he would not have come at all, if he had waited till the people were prepared to receive him. It was decreed from all eternity that he should come, and he came. The people were not prepared then, nor are they any more prepared now. And now the full set time has come for the Lord God Almighty to set his hand to redeem Israel. We are not bound to make the people believe, but we are bound to preach the Gospel; and having done this, our garments are clear.

The Lord does not require every soul to leave his home as soon as he believes. Some may be wanted to go to the isles of the sea, and some to go north, and some south. But he *does* require them to hearken to counsel, and follow that course which he points out, whether to gather or stay to do some other work.

The Spirit of the Lord and this work are on the alert, and those who keep up with the work must be on the alert also. The Spirit of the Lord will leave them who sit down and refuse to obey. When the Lord says, 'Gather yourselves together,' why do you ask him what for? Had you not rather enjoy the society of Saints than sinners whom you cannot love? Is it not the principle of the Saints to mingle together and promote the great cause in which they are engaged?

Perhaps some of you are ready to ask, 'Cannot the Lord save us as well where we are as to gather together?' Yes, if the Lord says so. But if he commands us to come out and gather together, he will not save us by staying at home. Have you not received the Gospel? Yes. Then do you believe what we say? Have you not received the Holy Ghost, by receiving the Gospel which we have brought unto you? Yes, thousands have; and it stands as a testimony that God has got a Prophet on the earth. You might have been baptized seventy times seven in any way except the way God had ordained and pointed out, and you would not have received the Holy Ghost. This also is a testimony to you.

Are you engaged with us in this great work? 'Yes, certainly,' you answer, 'heart and hand.' 'Can we do any good?' Yes, you can. The sectarian world send the Bible to the nations of the earth. The poor among them put sixpence, fifty cents, or a dollar into the box to carry out that object; and can the Latter-day Saints do nothing? Let them do what God requires. He has required that we should build a house unto his name, that the ordinances and blessings of his kingdom may be revealed, and that the Elders may be endowed, go forth, and gather together the blood of Ephraim—the people of God, from the ends of the earth.

Can you get an endowment in Boston, or

anywhere, except where God appoints? No, only in that place which God has pointed out. Now, query—Could Moses have obtained the law if he had stayed in the midst of the children of Israel, instead of going up on to the mountain? The Lord said, 'Go and do so and so; stand before Pharaoh; pull off thy shoes, for the place is holy.' Moses obeyed, and obtained blessings which he would not have received if he had been disobedient.

Has the Lord spoken in these last days, and required us to build him a house? Then why query about it? If he has spoken, it is enough. I do not care whether the people gather or not, if they don't want to do so. I do not wish to save the people against their will. I want them to choose whether they will gather and be saved with the righteous, or remain with the wicked and be damned. I would like to have all people bow down to the Lord Jesus Christ; but it is one of the decrees of the Lord that all persons shall act upon their agency, which was the case even with the angels who fell from heaven.

Now, will you help us to build the Nauvoo House and Temple? If so, you will be blessed: if not, we will build it without you. And if you don't hearken, you will not have the Spirit of the Lord; for the Spirit of the Lord is on the move.

The Apostles tried to gather the people together in their day. Christ said he would gather the Jews oft as a hen gathereth her chickens under her wings, but they would not. Neither God nor angels care whether men hear or forbear: they will carry on their work; for the full set time is come for God to set up his kingdom, and we go about it. We must build a house, and get an endowment, preach the Gospel, warn the people, gather the Saints, build up Zion, finish our work, and be prepared for the coming of Christ.

Now, we want to send four missionaries to the Pacific Islands, and we want a little clothing, and beds, and money to pay their passage. Can you do something for them? This is not all. We want you to give us all you have to spare towards building the Temple. We shall be able to build it, if we have to work with a sword in one hand. But perhaps you are afraid you will not have enough for yourself when you get there; yet how easy it is for the Lord to take it away from you by fire or otherwise.

Elder Maginn had an ivory cane. I asked him for it, but he declined making me a present of it. Not long after, he had it stolen from him in a crowd, and it now does neither of us any good. Perhaps your purse may slip through your pocket, or you may lose your property; for the Lord can give and take away. Jacob, with his faith, obtained all the best cattle his father-in-law had.

If I had a wife and ten children, I would give all my money to build the Temple and Nauvoo House, and I would trust in God for their support. Yet I will be richer for it; for God would prosper me in business. Men are apt to serve God on Sunday, and neglect him all the week. Who blesses you and all the people? God. But do the people acknowledge the hand of God in all these things? No; they turn away from him, and do not acknowledge him, or realize from whom their blessings flow. They know not who blesses them. It never comes into their heart. So with the farmer. The blessings are constantly flowing to him, and he considers not whence they come.

Let me tell you a secret. When the Lord shakes the earth, and every valley shall be exalted, and every mountain and hill shall be made low, he will bring gold for brass, silver for iron, brass for wood, and iron for stones. Then you will have no use for gold, for money, and gods as you now have. You will not care so much about it; but the Lord will think as much of it then as now.

But now we want some of the gods of the Gentiles—some of the gold and silver to build the Temple and Nauvoo House for the accommodation of the kings, princes, and nobles of the earth, when they come to inquire after the wisdom of Zion, that they may have a place for their entertainment, and for the weary traveller to be refreshed. Let us have your gold to take to Nauvoo for this purpose.

Is there wisdom in Zion? We think so, and the world begins to think so. Let the world come forward, and translate the plates that have of late come forth, if they have wisdom to do it. The Lord intends to take away the gods of the Gentiles: he pulleth down and buildeth up at his own pleasure.

Sacrifice your gods for the building up of Zion. Administer of your substance. Send our missionaries to the islands of the seas. Don't be afraid of a dollar, or a hundred dollars, or even a thousand dollars. I would not. I have made a sacrifice of all I possessed a good many times. I am richer the more I give; for the Lord has promised and does reward me a hundredfold; and if I sacrifice all for the cause of God, no good thing will be withheld from me. I have taken this course to get rich. I have given all I had, and God has given many blessings, in consequence. If I am too bold in asking, be too bold in giving. I ask,

expecting to receive. Put your shoulders to the wheel with all your might. Give your all, and become rich by receiving a hundredfold.'

Adjourned until half-past two o'clock, when the meeting was opened by singing.
Prayer by Elder Parley P. Pratt.
Singing.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 25, 1860.

DO IT TO THE LORD.—Genuine Latter-day Saints will consider themselves as wholly belonging to the work of God. They will live not for themselves, but for the accomplishment of his purposes and the performance of his work. This will be the great object and occupation of their lives. All their labours and undertakings will have special reference to that work, and to those purposes all their energies will be directed, or at least they will have some bearing thereon, while themselves and all they possess, whether of talents, means, or aught besides, will be devoted to the services of their Divine Master. All they do will be done to the Lord, and their works of righteousness consecrated to him, while their faithfulness, devotion, trust in him, and whole-heartedness in his cause will be offered to him as the proper offering of Saints.

Now, when the Saints live according to this proper spirit, and work according to the genius and principles of the Gospel,—in fact, when they live and work as real Latter-day Saints, then everything is plain before them, and everything right with them; and all that concerns them, whether of the past, or the present, or the future, that agrees with this, will be found most satisfactory, and big with blessings and rewards for them, and heavily laden with their temporal and eternal good.

If all who are called Saints were to consider themselves as belonging to the work of God entirely, how prepared would they be for the services and purposes of their Divine Master! And then, if as Saints and servants, they would make it the maxim of their lives, in all they do, to "*do it unto the Lord*," how clear would their path be before them, and how right they themselves would always stand! There could, in such a case, be nothing wrong in their experience, and nothing to shake their faith; nor would there be anything that could take from them the reward of their work, or aught that could rob them of the blessings and favour of Heaven. It is only when they live not according to this, and do their work not unto the Lord, that they are troubled and shaken and dissatisfied and sickly as members of the body of Christ. With those who live for God and the establishment of his kingdom upon the earth,—with those who seek first that kingdom and its righteousness and its interests, and with those who do all unto the Lord, nothing can be wrong, nothing loss, and nothing to their disadvantage. Rather all things will work together for their good, and all will be right with them, all will tend to their temporal and eternal interests, and never will they be weary in their religion, tired of their works of righteousness, or disposed to forsake their God.

True Latter-day Saints will readily subscribe to the doctrine that they belong to the Church, and that the great object and occupation of their lives should be to live to the services of God and to the establishment of his kingdom upon earth. They

will, with the greatest confidence, adopt, as the proper law to govern the lives of the Saints, the maxim given by Christ—namely, "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you." Now, if they make this doctrine and this maxim really the foundation of their works and the undertakings and hopes of their lives, their foundation will be found firm and enduring. With such a foundation, all that is needed will be that they build their work right and according to a proper spirit, and, in all they do, do it unto the Lord. The language of their souls should be—"O God and Father of Saints, we are thine altogether, and not our own,—thy people and thy children, and thy instruments and means to establish thy kingdom upon the earth and thy dominion over mankind. Use us, we beseech thee, as honoured instruments, to accomplish thy purposes, and mould us to thy will. To thy services we devote our lives. We will seek first the establishment of thy kingdom and its interests and its righteousness, knowing that thou wilt add unto us all things, and that in this world thou wilt give unto us a hundredfold for our works of righteousness, and in the world to come life everlasting, and riches and glory that will never depart or fade away. In thy name we will build, and that which we do shall be done unto thee; and all our works, and ourselves, and families, and all that belongs to us we consecrate to thee, and pray thee, Father, to accept our offering."

Now, we are pursuaded that such should be the spirit and such the language of every true Latter-day Saint; and those who cannot feel thus, or at least desire to live and act according to this, are not legitimate children of God, but bastards. Of course, what is applicable to the members of the Church is also applicable to the Priesthood. Indeed, they, above all, should live for the accomplishment of God's purposes, and they, above all others, should seek first the establishment of the kingdom and its interests and righteousness and salvation. The Priesthood, above all others, are not their own, but the property and instruments of the Church; and though men have their families to care for, they should have no interests separate from the interests of the kingdom, and especially none that are opposite to the interests of the Church and the general good of her people. In fact, they should have no exclusively private interests, and should decidedly make *all* their interests and acts tend to the interests of the kingdom and the commonwealth of Israel. Above all others, they should be devoted to the work, and, in all they do, do it to the Lord. Those of the Priesthood who are not according to this will find that, in the day of burning, their works will pass away, and themselves be in danger of being consumed.

But if the Saints live according to the proper spirit of their religion, and, in all they do, do it to the Lord, the way is clear before them; their standing is safe, they and their works are acceptable in the sight of Heaven, and their reward and blessings sure. If they live and act thus, no serious difficulties can arise in their experience, nor anything to shake their firm faith in their religion, or their trust in God. Should anybody be deranged by the change of the moon, they are not affected; and though the weathercock will vary and change with the fickle wind, they will remain fixed and unchangeable in the spirit and direction of their lives. Be they merely members of the Church, or be they Priesthood and ordained servants of the Most High, if they make the performance of the work of God and the accomplishment of his purposes the proper object and chief end of their lives, and, in all they do, do it to the Lord, they are right and acceptable in the sight of Heaven, whether they are among the nations or gathered to Zion. If they live thus, and work thus, and according to this spirit, there will be no essential difference with them at any

time, under any circumstances, or in any place. The only difference will be that sometimes they will be passing through their days of trial, and at others their days of reward and blessings, and their opportunities will increase according to their merits, and their advancement according to their righteousness. Should they plant, and reap not, or should they build, and inherit not, or should they be driven from city to city, and have to forsake their all, as the Saints have many times done, they will not be seriously troubled, and never be disposed to apostatize and forsake their God, their religion, or their brethren, and would be horrified at the thought of becoming traitors, even under the most aggravated circumstances.

What, we would ask, is there in heaven, earth, or hell that can tend to the disadvantage of those who love the Lord and his work, and live to the accomplishment of his purposes, and, in all they do, do it unto Him and for his glory? There is nothing that can tend to the disadvantage of such; but all must work together for their good temporally and eternally. Though all others should apostatize, such would not apostatize; though the works of all others should fall to ruins, their work would stand for ever; and though all others should find loss, they would find eternal gain.

In closing, we will observe that when the Saints are working for the Lord, they are as it were building a house in which they will find an eternal inheritance; but when they are not doing thus, they are leaving themselves without a dwellingplace in God's kingdom. That which they do to the Lord will be works that shall endure for ever, and be unto the righteous doers everlasting possessions, while to their increase and their blessings and rewards there will be no end. But none else can possess and hold, the works of none others will abide, and ultimately none others can be found among the Saints and Priesthood of the Most High.

CORRESPONDENCE.

ENGLAND.—NEWCASTLE-ON-TYNE PASTORATE.

8, High Ponteland Terrace,
Newcastle-on-Tyne,
February, 14, 1860.

President Calkin.

Dear Brother,—I take pleasure in reporting the labours of myself, the Priesthood labouring with me, and the Saints in this Pastorate.

The brethren who preside over the Conferences, Elders Stanford and Barnett, are doing well. They enjoy the confidence of the bulk of the Saints, and are doing a good work. The Travelling Elders are kept busy in looking after the Saints: they try to move matters as best they can, to forward the wishes of those over them. The local Priesthood and the Saints are doing the best they can to build up the cause of truth. I would here enter the figures, to show how much money has been paid to sustain the cause; but I do not think that figures can properly represent the progress of any people while they are labouring under great disadvantages. The Saints have done well in this Pastorate during the time I have had the honour of watching over them. They have done what none but Saints can do—laboured arduously to advance the interest of God's kingdom, by uniting their faith and works together. As a people, I would not be afraid to compare them with any other people of like experience with themselves. Exceptions to this rule are to be found in sufficient numbers among us; but, on the whole, the Saints are doing well.

An important portion of this Pastorate is to be found in the mining interest. Miners seem to despise the idea of sitting still. They love to change their locations often; and the result is, we frequently have to organize and disorganize Branches of importance. These changes are hurtful to the cause in some things, and "once

in a while" they do good by means of a few baptisms; but we hope to induce our brethren of the mines to settle better, and by so doing they will save more to help them out of bondage.

I have tried to bless the Saints, by teaching them how to save themselves, temporally and spiritually. I have tried to sustain the interest of the cause to the best of my ability. I have been blest in doing my duty as far as I have gone, and I feel determined to do my utmost to sustain the cause of God on earth.

Many thanks for the help afforded us in removing our "book debt." We are all grateful.

Elder William Gibson visited with me the principal Branches in this Pastorate, and held meetings in each place. On Sunday, the 5th instant, we held a Conference at Sunderland. The Saints were highly gratified, and felt that you had been kind in sending one of the few Elders late from Zion to visit them.

The brethren labouring with me have been blessed by the teachings of brother Gibson. I have enjoyed his society much, and anticipate good results from his occasional visits here.

Please to accept my thanks for all your kindness and instruction, which I have received gratefully.

May the choice blessings of Israel's God comfort and sustain you, is the prayer of your brother in Christ,

THOMAS WALLACE.

NEWS FROM UTAH.

OPENING OF THE NINTH ANNUAL SESSION OF THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH.—In accordance with the resolution of the last Legislature and the Governor's proclamation, the Legislative Assembly convened on Monday, Dec. 12th, in the Social Hall of G. S. L. City. By ten o'clock there was a full attendance of the members of the Council, and only a small number of the Representatives failed to answer to the call of their names.

Previous to the organization of the new Legislature, Daniel H. Wells, Esq., was elected President *pro tem.* of the Council; and John Taylor, Esq., Speaker *pro tem.* of the House.

The House being organized, Governor Cumming's Message was transmitted to the House and duly read. Among the reports from the various Committees was the following.

REPORT OF COUNCIL COMMITTEE ON COTTON CULTURE IN UTAH.

To the Legislative Council of Utah Territory:

Your committee is of opinion that the raising of cotton in the county of Washington is not impracticable, and that the experiments which have been made are so far from being failures, that they give good reason to hope for sufficient success to enable the Territory, at no distant day, to supply itself without importation. The difficulties which have been experienced by the pioneers in cotton raising have been of no ordinary character. They were unacquainted with the climate; consequently, could not judge correctly of the proper season for planting. The seed planted had been several years old and of inferior quality, and but a small portion of it germinated. They were unacquainted with the nature of the soil of Washington County, and could not at once determine the kind of land best suited to the cotton plant. Many of them had never cultivated cotton, and were totally unacquainted with the manner of its culture. Others had cultivated it on the rich land in Texas or the Southern States, where it needed little care or attention. None of them, however, had ever seen it grown by irrigation, and were entirely unacquainted with the correct manner or proper time of applying the water; and much of the land thus planted was found unfit for cotton culture by the presence of a mineral substance in the soil.

The irrigation dams having been hurriedly built, and but temporary at best, have been carried away by flood or accident, thereby depriving the plants of water, for a time, when they most needed it. Late planting has subjected the plants to destruction by frost. Many of the fields where cotton has been planted have been destitute of fences; and even where fences had been put up, they were insufficient to protect the crops, so that much loss and damage have been sustained thereby. In one instance, a good prospect for a crop was destroyed by a hail-storm.

Notwithstanding these and several other

obstacles, every year's experience has shown a decided improvement in the quality of the cotton produced; and we see no greater reason for discouragement in the culture of cotton in the county of Washington than there existed for several years in the culture of flax in Utah County.

The cotton produced this year is of much better quality and greater in quantity per acre than any previous year, though the quantity sown was much less, in consequence of the great influx of merchandize into the Territory, destroying the market for that raised the previous year. Few in 1859 planted more than they needed for their own consumption.

Cotton was successfully raised last season at Fort Clara, Washington, Heberville, Harrisville, Virgin City, and Toquerville.

Your committee are of opinion that the appropriation of a small sum to be expended for premiums would induce experiments on different kinds of soil, modes of watering and culture, and cause a knowledge of the management of the cotton crop to become more generally diffused, by which means many obstacles to the cultivation of cotton would be overcome, and our mountain home be made to produce the necessary articles in sufficient quantities, and on such reasonable terms as to ensure successful competition with the imported article.

We therefore beg leave to report the annexed.

GEORGE A. SMITH,
Chairman of Council Committee on Agriculture, Trade, and Manufactures.

G. S. L. City, Dec. 27, 1859.

(From the "*Mountaineer*," Dec. 31.)

COAL.—On Thursday evening Mr. W. H. Kimball returned from a visit to the coal-beds on the Weber river, in which he has a partnership. He brought in with him some 1,000lbs. of the last vein that they had tunnelled to. Portions of this were tested at the forges of President Young, Messrs. Jackson, Lawson, and Reese, yesterday. At all these places it was pronounced the best brought into this city. The iron came clean from the fire, and the blacksmiths conclude that with this coal they will be able to do any kind of work without the assistance of charcoal. It is entirely free from slate and sulphur, and promises to supply the great demand of the smithies, as well as for every household purpose. At present the route is open to the tunnel by Parley's Park. With sleighs it can be easily reached.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 94.)

(From Squier's "*Antiquities of the State of New York*," published in Buffalo in 1851.)

"Many evidences of ancient labour and skill are to be found in the western parts of New York and Pennsylvania, upon the upper tributaries of the Ohio, and along the shores of Lakes Erie and Ontario. Here we find a series of ancient earthworks, intrenched hills, and occasional mounds, or tumuli, concerning which history is mute, and the origin of which has been regarded as involved in impenetrable mystery. . . . One of the most interesting relics which has yet been discovered in the State is an axe of cast copper . . . four inches long by two and a half broad on the edge, and corresponds in shape with some of those of wrought native copper, which have been found in the mounds of Ohio. From the granulations of the surface, it appears to have been cast in sand. There is no evidence of its having been used for any purpose. Its history, beyond that it was ploughed up somewhere in the vicinity of Auburn, Cayuga County, is unknown. No opportunity has yet been afforded of analyzing any portion, so as to determine whether it has an intermixture of other metals. It appears to be pure copper. An inspection serves to satisfy the inquirer that it is of aboriginal origin; but the questions when and by whom made, are beyond our ability to answer. . . . The hill of Xochicalco is 300 feet in height and a league in circumference, surrounded at the base by a deep and wide ditch. Whether designed as a temple or fortress, is not apparent. It may have subserved both purposes. . . . The summit of the hill of Xochicalco is attained by five spiral terraces faced with cemented stones and supported by bulwarks, and is crowned by the ruins of edifices which rank among the most imposing remains of the continent. An ancient fortress, which no doubt well illustrates the character of the ancient Mexican defences, is figured and described by Du Paix:—'It occupies the summit of a steep isolated rock, about a league west of Mitlan. This

rock is accessible only from the eastern side. The wall is of solid stone, 21 feet thick and 18 high, forming in its wide range, which is about a league in extent, several salient and retiring angles, with curtains interposed. On its assailable side, where is its principal entrance, it is defended by double walls which mutually flank each other. . . . On the plain surface of the rock are various ruins of square buildings, and edifices of considerable size, which were probably the ancient barracks.' . . . Near the village of Molcaxac are the remains of an ancient fortress much resembling that here described. It occupies the summit of a mountain, and consists of four concentric walls of great strength and solidity. . . . Another fortress of similar character is mentioned by Clavigero as existing at Guatusco, 25 miles north of Cordova. It consists of high walls of stone, and is only entered by high and narrow flights of steps. . . La Vega describes the great fortress of Cuzco as constructed of three immense cyclopean walls, built rather of rocks than stones, surrounding a hill. Acosta measured some of the stones, and found them thirty feet in length, eighteen in breadth, and six in thickness. The outer wall is said to have been twelve hundred feet in compass. . . Under the towers were subterranean passages of great extent. . . The fortifications of Central America are very much of the same character with those already described. [Not all cited.] Juarros gives an account of one of these situated upon the river Socoleo. 'The approach, as usual to such places, was by a single entrance, and that so narrow as scarcely to permit a horseman to pass it. . . . The citadel of this great fortification was in the form of a square graduated pyramid, rising twelve or fourteen yards from the base to the platform on the top. . . . Sepulchral mounds are abundant in many parts of Central America. In the vicinity of the ruins of Ichmul, in Yucatan, they are particularly numerous, covering the plain for miles in every direction. Some of these are 40 feet in height. . . . In Chili, sepulchral mounds of earth and stone are of frequent occurrence. . . . In May, 1835, a cavern cemetery was discovered on the banks of the Ohio River, opposite Steubenville. It was thirty or forty feet in circumference, and filled with human bones. 'They were of all ages, and had been thrown in indiscriminately after the removal of the flesh. They seemed to have been deposited at different periods of time, those on the top alone being in a good state of preservation.' (*Morton's Crania Americana*, p. 235.) . . . A similar cave was discovered some years ago at Golconda, on the Ohio river, Illinois. It contained many skeletons. (*Crania Americana*, p. 234.) . . . In the State of Durango, Mexico, some cave depositories have been discovered, which have given rise to very exaggerated accounts. Some of them have represented that as many as a million of bodies were found in a single cavern. . . . Among the South American nations, cave-burial seems to have been common. Humboldt describes a cave-sepulchre of the Atures, which he discovered on the sources of the Oronoco. It contained nearly six hundred skeletons, regularly arranged in baskets and earthen vases. Some of the skeletons had been bleached, others painted; and all, it is worthy of remark, had been deposited after the removal of the flesh. In Tennessee, as well as in Kentucky and Missouri, extensive cemeteries have been discovered. For a description of some of those of Tennessee, the public are indebted to Professor Troost, of Nashville. (*Trans. Am. Ethnol. Soc.*, vol. i., p. 358.) One is mentioned by him in the immediate vicinity of that town, which is about a mile in length and of indefinite breadth. No less than six others equally extensive are found within a radius of ten miles. The graves are lined with flat stones, and occur in ranges. . . . Near Spar'a, in Tennessee, are several extensive cemeteries, in which the bones of the dead were deposited, inclosed in short coffins or boxes made of flat stones. These coffins measure about two feet in length and nine inches in depth. . . . Similar burial places are found in Missouri, particularly in the vicinity of the Marimec river. . . . Other extensive cemeteries are found in various parts of the country. One near Alexandria, in Arkansas, is said to be a mile square. . . . Six miles N.E. of Bowling Green, Warren County, [Kentucky,] there is a cave which has a perpendicular descent of about thirty or forty feet. At the bottom are vast quantities of human bones. . . On the north bank of Green River, in the vicinity of Bowling Green, are a great many ancient graves, some of which are formed of stones set edgewise. A similar cemetery occurs near the mouth of Peter's Creek, on Big Barren River. The bones are inclosed in stone coffins, which are about three feet long, and from one to one-and-a-half wide. On the same river, three miles above Glasgow, and on Skegg's Creek, five miles S.W. of the same place, are caves containing human bones. Those in the last-named cavern seem to be exclusively the bones of small children. . . Similar caverns are found in Union and Meade counties, all of which are said to contain human bones in abundance. A very extensive cemetery has been discovered in Bracken County, Ken-

tucky, occupying nearly the whole of the 'bottom' or plain, on the south bank of the Ohio, between Bracken and Turtle creeks. The village of Augusta has been built upon it in latter times. . . . Cemeteries analogous to those in Tennessee and Kentucky, as already observed, exist in Ohio. One, in the extreme north-eastern part of the State, at Conneaut, on Lake Erie, covers about four acres. . . . A cemetery also occurs in Coshocton County, in the same State. . . . In 1830, it covered about ten acres. The graves were arranged regularly in rows, with avenues between them; and the heads of the skeletons were placed to the west. . . . Near this cemetery is a large mound. . . . The Narragansett Indians of New England and the natives of Virginia both kept up perpetual fires in their temples, as did also the Natchez and the other tribes which assimilated to the semi-civilized natives of Central America. . . . Adair, in his account of these Indians, [the 'Creeks, Natchez, and affiliated Floridian tribes,'] frequently mentions '*the Holy Square*' surrounding their temples, and within which their religious rites were performed. . . . He is so absorbed, however, in his favorite theory, that he cannot describe any feature except by the name borne by its fancied counterpart among the Jews. So we are not surprised in finding within 'the Sacred Square,' and standing near its western side, a *Sanctum Sanctorum*, or most holy place, inclosed by a mud wall about breast high. It was here that the consecrated vessels of earthenware, conch-shells, &c., were deposited. This sacred place, according to our authority, could not be approached by any but the *magi*, or priests. Indeed, so great a holiness was attached to the sacred squares themselves, that it was believed, if the great annual sacrifice were made elsewhere, it would not only be unavailable for the purposes required, but bring down the anger of the god to propitiate whose favour it was instituted—viz., the genial god, the god of almost universal adoration among rude people, the fountain of heat and light, the divine fire, *the Sun!* Within this square, at least at the time of the great festival, the women were not allowed to enter, nor those persons who had neglected to comply with certain prescribed purifying ceremonies, or who had been guilty of certain specified crimes. The deficiencies in Adair's account are supplied to a considerable extent by Bartram, in a MS. work on the Creek Indians, now in possession of Dr. S. T. Morton, of Philadelphia. He not only describes the 'public squares' alluded to by Adair, in which the religious ceremonies of the Indians were performed, and their deliberative councils held, but also communicates the interesting and important fact that they sometimes appropriated to their purposes the ancient inclosures and other monuments found in the country, and concerning the origin of which they professed no knowledge. . . . [Speaking of the Rotunda, Bartram says,] 'Within this Rotunda they seem to keep the Eternal Fire, where it is guarded by the Priests. Within it the new fire is kindled on the occasion of the Feast of the First Fruits. No woman is allowed to step within the Rotunda, and it is death for any to enter. None but a priest can bring the sacred fire forth. The *spiral fire* in the centre of the building is very curious: it seems to light up into a flame of itself at the appointed time. But how this is done I know not. . . . The clay-plastered walls of the Creek houses, particularly of the houses comprising the Public Square, are often covered with paintings. These are, I think, hieroglyphics, or mystical writings, of the same use and purpose with those mentioned by historians to be found upon the obelisks, pyramids, and other monuments of the ancient Egyptians.' . . . Mr. Payne, in his MSS., thus describes the great Council House of the Cherokees, which corresponds with the 'Rotunda,' mentioned by Bartram. . . He proceeds:—'Every part bore a mystical reference to the sanctity with which they regarded the number *seven*. Seven posts were set deep in the ground, equidistant from each other, so as to form seven equal sides. . . Upon the seven posts seven very long beams were so placed as to rest one end on the ground, or periphery *raised two or three feet with earth*, while the other end stretched high in air, and all soon met at a point directly over the centre of the floor. . . . The fire was in the centre. Anciently, they say, this was the sacred fire handed down from above. The Council House door was always on the eastern side. . . . The space which was regarded as most sacred was that immediately back of the seat of the *Uku*. . . . Among the sacred things kept here were the sacred arks, and smaller arks of clay for conveying the holy fire.' In the account of La Salle's last expedition to the mouth of the Mississippi, published by the Chevalier Tonti, we have a brief notice of the *Tuescas* or Tensas. . . . [La Salle says,] 'As to their religion, the prince told me that they worship the sun; that they had their temples, their altars, and their priests; that in their temple there was a fire which burned perpetually, as the proper emblem of the sun. . . . The next day I had the curiosity to see their temple. . . . *As to the outside, it is encompassed with a great high wall, the space betwixt that and the temple forming a kind of court where*

people may walk. " . The prayers are three times a day—at sunrise, at noon, and at sunset. They made me take notice of a sort of closet cut out of the wall, the inside of which was very fine. I could only see the roof of it, on the top of which there hung a couple of spread eagles, which looked toward the sun. [*Mr. Squier* adds, in a foot-note:—" Adair speaks of 'cherubimical figures in the Synhedria' of the Muscogulges, or Creeks."] I wanted to go in; but they told me it was the tabernacle of their God, and that it was permitted to none but their High Priest to go in.'

(To be continued.)

PASSING EVENTS.

General.—Several French vessels have been wrecked in the waters of Valencia. Admiral Romain Defosses lately reviewed at Toulon several companies of the marines to be employed in landing on an enemy's coast: each man was provided with a six-barrelled revolver, a bag of grenades, and a hatchet; and carries as a cross-belt a rope-ladder six feet long, and round his waist a cord with a grappling-iron. Letters from Sicily announce that political arrests and the excesses of the police are increasing: women have been ravished and beaten by them, and political prisoners have died under torture: several magistrates have in vain protested against these barbarous acts. A proclamation is in circulation, exhorting the Sicilians to rise and to re-invest Southern Italy with her former rights in Europe: all parties are alike favourable to the cessation of despotism.

American.—Advices from Washington, dated Feb. 3rd, state that "Mr. Pennington, Republican, was elected Speaker on Wednesday by a majority of one; and to day Mr. Forney was elected Clerk to the House." News from British Columbia state that the Similkarnean gold mines, lately opened, are as rich as those of California in her palmiest days, and quite as extensive.

MEMORABILIA.

Circular Numbers.—In arithmetic, those numbers whose powers end in the same figure as they themselves do are called "circular numbers."

Metallic Heat-Conductors.—The following is a list of metals ranged according to their relative capacities for conducting heat:—Gold, silver, copper, brass, iron, zinc, platinum, tin, lead, antimony, bismuth.

Metallic Conductors of Electricity.—The following is a list of metals ranged according to their relative capacities for conducting electricity:—Silver, copper, gold, zinc, brass, iron, platinum, tin, lead, antimony, bismuth.

"Gone to Jericho."—This expression originated thus:—King Henry the Eighth had a pleasure-house, called "Jericho:" hence, when that luxurious monarch was at any time missed, it became a cant saying among his courtiers that he was "gone to Jericho."

Peripatetics.—The term "peripatetics," or walking philosophers, was originally applied to the Aristotelians, who were in the habit of teaching and disputing as they walked in the porticos of their gymnasium, called the Lyceum.

Points of the Compass.—The 32 points of the compass, otherwise called rhumbs, are as follow:—*N.*—N. by E.—N. N. E.—N. E. by N.—N. E.—N. E. by E.—E. N. E.—E. by N.—*E.*—E. by S.—E. S. E.—S. E. by E.—S. E.—S. E. by S.—S. S. E.—S. by E.—*S.*—S. by W.—S. S. W.—S. W. by S.—S. W.—S. W. by W.—W. S. W.—W. by S.—*W.*—W. by N.—W. N. W.—N. W. by W.—N. W.—N. W. by N.—N. N. W.—N. by W.

Mental Arithmetic.—To find what any number of shillings per week will amount to in a year, reckon twice-and-a-half as many pounds and twice as many shillings as there are shillings per week. To find what any number of pence per week will amount to in a year, reckon four times as many shillings and four times as many pence as there are pence per week, adding 1s. 1d. for every additional farthing in the given rate, if any. To find what any number of pence per day will amount to in a year, reckon as many pounds, half-pounds, fourpences, and pence as there are pence per day: for a quarter or half a year, reckon a quarter or half the number of pence per day, and calculate for a whole year. To find what any number of pence per day will amount to in a year (omitting Sundays) of 313 days, reckon as many pounds, crowns, shillings, and pence as there are pence per day.